The Compleat Swimmer:

OR,

The ART of SWIMMING:

Demonstrating

The Rules and Practice thereof, in an Exact, Plain and Easie METHOD.

Necessary to be known and practised by all who studie or desire their own Preservation.

By *William Percey*, Gent.

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TO THE

INGENIOUS, PRUDENT, AND SELF-PRESERVING READER,

And Vigilant Practiſer in the Thrice-noble Exerciſe & Art of *Swimming*.

THere *are two onely chief* ends, *which are the only* inducements *to all* Actions *in the whole* world; *and theſe are* pleaſure *and* profit; *yea theſe*

 are

are the mayn and only objects *whereon all Creatures* animal *or* rational *fix their eyes; the* wheeles *us on with all our Actions turn, as the* Universe *doth upon the* Axletree, *these are the* Magnets *or* Loadstones *that attract all our* thoughts *and* actions *to themselves as their* Centre: *Doth not the* indefatigable Emmet *keep still* exercising *his restless motion all the* summer, *that he may enjoy the pleasure and profit thereof in his* low-roof, *but to himself, and his un-aspiring thoughts, a delightful* Palace. *What* incessant *pains takes the* Laborious Bee, *that she may enjoy the sweetness of the* Hony *in the* Artificial Chambers *of her well-wrought* Castle? *Herein consists pleasure and profit both.* Sed quid moror istis? *The* prudent *and* industrious Merchant *Roames far and neer, spares neither* costs *nor* pains, danger, care *nor* trouble; *and all for the* sacred *hunger of* Gold: *Therein consists both his pleasure and profit too. Nay, the* Toyl-embracing *husband-man merrily* whistles *along the tediousness of his painful* furrows, *in hopes to rejoyce in a fruitful* Harvest.

But to stay no longer to tyre you with a

pro-

prolixious Context, *which tends onely to unfold unto the ingenious* Reader *the* pleasure *and* profit *that may be reaped by this ensuing discourse*; pleasure *there is most excellent in the exercise, in sporting our bodies upon, and playing with the silver* streams: *profit there is in it, in many respects*; *one is, in regard it is* healthful *for our bodies, cleansing them from sweat and outward filth*; *and the greatest profit of all, is the preservation of our own Lives: what more* dear? *what more* precious? skin for skin, and all that a man hath, will he give for his life: *As* King Richard *the third when his horse was kill'd under him at* Bosworth-field, *would have given a* Kingdom *for another horse, that thereby he might have saved himself and the other Kingdom*; *Crying out*, A Kingdom for a Horse! *Were the greatest* Potentate *in the world in danger of drowning, would he not give half his* Dominions *to any one that could save his life? yea, all, rather then dye.*

To excite you to this Noble and self-saving *Exercise, modern examples I could give you many*; *as not long since a* Gentleman *in danger of drowning in the* Thames,

cried out, A thousand pounds for him that could help him: *had he spent but the* tythe *of that time he had imployed in more vain recreations, in learning this* Art, *he might have saved himself and his money too.*

If Hero *had been skilled herein he had not lost his* love-sick *life in swimming to his* Leander.

Certainly this Art *of* Swimming *was had in great esteem amongst the* Antients: *for when* Aristotle *the Prince of* Philosophers, *and* Father *of Nature, would describe a* famous *and* notorious Dunce *indeed, or a meer* sottish blockhead, *he gives him this* Character; μήτε γράμματα. neque nare, neque legere; *that is, one that could neither* Swim, *nor* Read: *As if he should say, What man in the world would be so foolishly mad, as not be skilful in* Swimming? *and who so blockishly sordid, as not learn to* read?

We daily see, that when men grow old, and past learning, how they will wish they had given all they are worth, so they had but learning; *nay, that they could but read their mother-tongue: and yet as they have been bred up* better fed then taught them-

themſelves; *ſo they will ſet children all the week to keep hogs for* ſix pence, *rather then ſend them to School to keep them from being* hoggiſh.

I remember when I was a ſchool-boy, delighting much in hot weather to bath in our Country Rivulets, *I once was in danger of drowning; but by the help of another that could* Swim, *was ſaved, (and I hope preſerved to be a means to teach others to ſave themſelves) which danger wrought in me ſuch an earneſt deſire to learn to* Swim, *that I ſeldom did forbear the exerciſe a day, till I was become a perfect* Swimmer.

I could very well wiſh every man and woman were perfect in Swimming *likewiſe; which with a little practice they eaſily may attain unto: and that they may do it, this enſuing Treatiſe is on purpoſe compoſed, to direct them, as I am aſſured it perfectly will, & that not only in one only uſual* poſture *of* Swimming, *that is on the* belly, *but in very many various* poſtures; *ſome far more eaſie then that common way of* Swimming *on the belly, and not ſo toilſome nor wearyſome: for a man may* Swim *on his back without any motion of his* Arms, *leſs with his body, then he muſt*

uſe

use when he Swims *upon his belly; and is more free from* gusts *of* waves, *which sometimes otherwise he must be forced to receive against his face, and so consequently into his mouth.*

It is a common received opinion, and generally believed by most people; and I account it none of the smallest reasons that so many are unfortunately drowned, that is, That all Creatures naturally can Swim, *Mankind only excepted; which opinion, with the fear of death working upon the* Imagination, *possesses the* patient *with such a senseless fear, that he endeavours not to* Swim *to help himself, but yields up his life to the fury of the* most merciless Element.

But indeed, and this ensuing Treatise will clearly demonstrate unto you, that Man doth, or at least may, naturally Swim, *better then any Creature; nay, as he is the more Noble, and above all other Creatures; so indeed he excels them all in* Swimming, *nay* Fishes *themselves.*

I shall not detain you any longer in the Chanel, *but invite you to* lanch *out into the* Ocean; *I mean from the preface, to the*

the book it ſelf; from ſtudy to practice in this excellent exerciſe, which here you will plainly ſee ſet before you; and attain both to the pleaſure and profit may come thereby: which I heartily wiſh, as I do yours and my own welfare.

WILLIAM PERCEY.

THE Compleat Swimmer:

Or,

The Art of Swimming.

SECT. I.

The first degrees and end of Swimming.

BEfore we can attain to the perfect Art of Swimming it self, we must endeavour to experience our selves by many Actions and postures on the water: so that we may in a word call the first degree of Swimming, to bear our selves up upon the water; And this may be said to be done two wayes; either by holding up the head onely above the water, or by

lying more flat upon the water, and bearing up the middle of the body.

This beginning being well learned, is more then half the whole Art. And to proceed to declare the ends of swimming, they are many: some delight herein, to cool themselves from the parching beams of the Sun; to cleanse their bodies of sweat, to whiten and purifie the skin: others use this excellent Art for the delight and pleasure of the exercise; others practise this Art to fortifie themselves from the danger of waters: and this is the greatest use thereof; and therefore in it self seemes to challenge a necessity for the learning of it: for the chiefest end and aim to which this Art is destinated, is for the preservation of life from the danger of drowning; Swimming being a faculty which Nature hath denyed to man, more then to all others creatures.

SECT.

SECT. II.

Whether all creatures do naturally Swim.

Nature as an indulgent parent hath infused into every creature a special care of self-preservation, and Armed them accordingly to defend themselves: but not every one after the same manner, nor against all things; much lesse against that incurable suffocation, or choaking in water. Now to speak distinctly of all beasts and other creatures which do naturally Swim, and which not, is a work of some difficulty. But if we consider the fabrick of Nature in the work of their bodies; what Element most abounds in their composition, and what motion, place, and action they for the most part naturally affect, the matter will be the more easily made appear: for every creature followes the seeds of its own nature; so that whither Nature directs, thither all things naturally tend and incline themselves.

Therefore ſuch creatures which Nature hath ordained to inhabit in the Caverns of the earth, are more unapt to Swim then others, and do with greater difficulty ſupport themſelves above the waters: as may appear by worms, who being caſt into the water, ſoon go to the bottom. A Toade is of a more large body then a Frogg, and by his form may be thought more apt to Swim then a Frogg; yet becauſe he inhabits in holes of the earth, and is as it were an earthly poiſon repoſed in the Cavernes of the earth, and the Frogg is compoſed of a more light Airy ſubſtance, therefore he more eaſily ſwims on the top of the water; altogether repreſenting a man Swimming upon his belly.

Snakes and Eeeles, feeding on durt and duſt, and inhabiting therein, do difficultly Swim on the top of the water: the ſame reaſon may be given why birds of the Air, that are converſant in Airy and mountanous places, do flie more ſwifely then ſuch as are bred upon the earth, and walk thereupon; as domeſtick fowls.

SECT.

SECT. III.

What creatures do naturally Swim.

As bodies without life, which partake more of Air and fire then other, are not without difficulty immerged under the waters; as Wood: and those which partake more of earth and water, will not swim above the waters; as Lead: So those Animals which by constitution of body are hottest, do most easily and swiftly Swim above the waters.

The Lion, a beast of the sun, because he is hot of bloud, swift and nimble in members, Swims swiftly and strongly: like unto him for Swimming is the dogg, temperately hot: of a more inferiour degree in Swimming, are the Horse, the Ox, the Asse, the Hogg, being conscious of their own death. And these Animals do not so easily Swim, because of the natural temperament of their bodies, but because the figure of their bodies is well disposed to Swim.

And here a question may arise, why a

Cock Swimmeth not so well as a Duck; the one being a bird of the Sun, the other Saturnine: but it may be thus resolved, that the Cock wanteth such membranes to his feet, as Nature hath indued the Swan, the Duck and Goose withall, whereby they direct themselves in Swimming, and whereby they raise themselves to fly out of the water: so that fowls, and worms, and four-footed beasts, do for the most part all know how to preserve themselves in the water; but to man onely Nature hath denyed this gift.

SECT. IV.

That man Swimmeth by the help of Nature.

As we have already declared that man doth not altogether naturally Swim as other creatures do, but immediatly descends towards the bottom; it is partly because of the erected and upright figure of a man; going onely with his feet upon the ground, and his body straight up, as Nature hath ordained. As an Arrow Armed with an Iron,

Iron head soon sinkes down right, if it be cast upon the water; but take away the Iron, and it will swim prostrate upon the superficies of the water: so if man when he goes into the water, extend himself flat upon the water, whether it be casually or skilfully, he may support himself from sinking.

And although the whole Art of Swimming may appear in projection, which may easily open unto us a perfect progresse to the rest; yet nevertheless (as we shall hereafter more plainly teach,) if onely upon his back, fixing his eyes steadfast up to heaven, without moving hands, feet, or any motion of his body (which is not granted to any four-footed beasts) he may swim free from any danger of the waters.

And those that perish in the water, do strive with their hands and feet, but they bow down and bend themselves, seeming to comprehend and hold the water in their Arms, and thereby are violently attracted towards the bottom, which they endeavour to take hold of with their hands: which none that are skilful in Swimming will do: And

those that are altogether unlearned and unskilful in the Art of Swimming, when they do sink to the bottom, they are not long detained there while life remaines, but by a certain Natural reluctancy ascend again twice or thrice to the top of the waters: which doth manifestly teach, that Nature doth assist men to swim.

SECT. V.

A man excels all other creatures in Swimming.

As all other creatures have the gift of Nature in greater or lesser measure to swim without the help of Art, which they are incapable of: so man by Art, together with the help of Nature, excels all other creatures in Swimming.

But here it may be objected, that fishes, whose perpetual motion is Swimming, and that in a wonderful manner, are to be excepted.

To this we answer, that fishes are by nature assigned to this element; and this is their natural place, wherein they live

live without any respiration: but to a man, who gives out and draws in breath, the water is violent and deadly: wherefore fishes being long detained in the Air, or men in the water, die and perish: so that although fishes may challenge to themselves a precellency in Swimming, yet if we consider this very reason of their habitation and nature, fishes are very far inferiour to a man who is skilful in the Art of Swimming.

For a man may swim with his face upwards, downwards, on his right side, on his left side, stand, sit, lie, carry his clothes and other things safely, walk in the bottom of the waters; which no fishes nor other creature can do.

SECT. VI.

What time of the year is to be observed.

Those that would learn to be perfect and expert in this Art, must in their pro-

progress make several observations. And first, of the time of the yeer, and the season of the month when to swim; although if cruel Necessity compel, we must not then respect the time of the yeer, nor the water, but be inured to swim in all times, cold or hot, and in any water: but commodiously to chuse a time to commit our tender skin to the water, and to learn Experience in the Art of Swimming, these four months are most proper, *viz. May, June, July, August*, which yield a calm and temperate Air: although in *May* there are sometimes rigid and sharp blasts, and more hurtful then in the other months; yet in that month, and in all the other, there is an Election of time to be taken, and of the dayes; for in the hottest months, the water is on some dayes more cold and hurtful then in others: yet from the twentieth day of *May*, unto the twentieth of *August*, we may commodiously adventure our Bodies in the water.

SECT.

SECT. VII.

Swimming in the night is not to be used.

As the time of the year is to be chosen by him that without hurt to himself would learn to swim, so also are the dayes: for the learner ought not to swim every day, and not at all in the night: for going into the water by night is altogether to be avoided; Although it hath been much used, because in the night the waters seem to be more warm then in the day-time; yet dear-bought experience hath made many leave it off.

And though the waters seem warmer in the night then in the day-time, yet the Sun, the Author of heat, light and life, is absent, and darkness is spread over us, and the author of death lurkes in deep waters: And in the night many deadly dangers occur, and that suddenly and unthought of; As boughs, stubbs, mudd, flaggs, weeds, quick-sands,

and

and infinite other dangers of present death: And if you do fall into danger, to whom can you call in the night for help? And besides these dangers, the night it self may be the cause of many more: As fumes and thick poisonous vapours arising from the water, hurtful and noisom vapours in the Air by reason of the absence of the Sun; Toades, Snakes, and other hurtful poisonous things abroad. And although the moneth be very hot, yet every day it is not good to go into the water.

SECT. VIII.

It is not good to Swim every day.

The days and hours are also to be observed by the diligent learner, the knowledge whereof we shall now lay down unto you: for there are some days and hours more hurtful then all others, and more obnoxious to these Aquatical and watery exercises, in which the Air is much more raw and crude then in others, and the water therefore more cold, and

and the exercise consequently more dangerous: which are the days and hours of the Change or New Moon; especially if it happen in earthly or watery signes, it renders the waters more cold, the Stomack raw and crude; And therefore the body is the more unfit to endure the water, is more unapt to swim, and therefore in more danger of drowning: the same same rule is, when the Moon passeth earthly or watery Signes; or the Sun and Moon suffering an Eclipse in any such Signes.

SECT. IX.

When it raines, Swimming is not to be practised.

Youth do oftentimes with pleasure purchase ensuing pain and sorrow; which in this Art to avoid, be careful in observing the rules thereof: therefore in cloudy or rainy weather, attempt not to go into the water; for the falling of the rain is alwayes accompanied with a cold and moist Air, unprofitable to the body, hurtful to the eyes, and to the whole man

man, bringing many inconveniences.

The bankes also of the river are diligently to be observed, where we intend to go into the water; for there are many fit and commodious places, and many dangerous and discommodious: let therefore such banks be chosen, as are not sandy, not full of soft clay, nor muddy, for therein your feet may stick, so that you cannot get out: neither let it be a place growing full of weeds or grasse; for therein often lurk Toades, Froggs, and other noisome and hurtful vermine: But chuse a solid, hard, dry, gravelly bank, with green grass growing in the Meadow by the rivers side, flourishing with flowers.

SECT. X.

The waters are to be searched.

A convenient bank being chosen, as before is directed; yet before we attempt to go into the waters, the River is diligently to be sounded and searched, that is, that the water be

be clear and clean upon the top, without any grasse, straw, stickes, leaves, froth, or any sordid and unclean superfluities upon the top: then we are with a carefull penetrating eye to look unto the bottom, and diligently observe whether it be pure and cleane, And that there be no earth or other thing fallen thereinto from above, nor no filth cast therein: And that it be not muddy; for such a place is altogether to be shunned: And then we are certainly to inform our selves of the depth of the water, of the quantity and quality of the bottom; where it is deep, and where shallow: for if it be muddy, and shallow in one place, and suddenly falling into deep holes in another, or muddy, such a place to the unskilful Swimmer is very dangerous: And if you be a skilful Artist in Swimming, yet in waters which are muddy at the bottom, unlesse the water be very deep, you may oftentimes have no cause to boast of your attempting therein: for if your leggs happen to stick in the mudd, the water will soon be a deadly covering for your head. And if one should have such an unhappy

chance

chance as to ſtick in the mudd, by how much the more he ſtrives to deliver himſelf out, by ſo much the deeper he ſtickes into the bottom; unleſſe happily the mudd lie but thin, and not very deep, having firm ground underneath; then he having ſtanding for his feet, may raiſe himſelf up: therefore a cleer ſtream, having a firm, hard, ſandy or gravelly bottom, which may plainly be ſeen, is to be choſen by boyes and learners to ſwim.

And therefore whenever you intend to exerciſe the Art of Swimming, firſt walk round the banks of the water, before you adventure into it, diligently obſerving the depth and bottom of the ſame, having to that purpoſe a fiſhing-rod, or ſome ſuch thing, with a line and a plummet of Lead affixed thereunto, wherewith you may plainly and exactly try the depth of every place: which be ſure to try everywhere, until you are well acquainted with the degrees of the water in every place: And never preſume to go into any water which you are not acquainted withall, until you are a skilful Swimmer; and ſeldom or never

never venture into any water alone without a tutor or a faithful friend. And these things being well understood, there remaines onely a few more rules to be observed.

SECT. XI.

When all things before directed are seriously and exactly considered and performed, then when you are ready to enter into the water, if you sweat, or did lately sweat, then loose your clothes a little, and walk gently and moderately until the sweat be cooled, and your body in a moderate temper: then when you have diligently observed a place to enter in the water, and to come ashoare convenient; if you can swim, leap into the water; but if not, then walk gently in, till you have waded so deep that the water covers your belly, and is up to your middle: then spread your body flat upon the waters, and endeavour to swim with a good courage.

SECT: XII.

The first posture to be observed in going into the water.

It is to be learned, as we have said before, that the unskilful and ignorant in the Art of swimming, ought first to go into the waters leisurely and as it were by degrees; but the more skilful Artists have many and various wayes and postures to cast their bodies upon the waters, which are unto them delightful: but let the fresh learners wade with their bodies upright into the waters; keeping the bottom within the reach of their feet.

Some going likewise gradually into the water, do lie down, stretching out their bodies and hands together.

Others that are skilful, with their right hand fixed behinde their neck, and some with hands clasped there, suddenly cast themselves from the bank into

into the waters with their faces downwards; and casting their heels upwards, nimbly turn themselves ove, and fall with their back upon the water, swimming upon their backs; and alwayes swiftly leap from the bank when they first cast themselves into the water.

Others running, fall upon their right or left side.

Others, whose posture is the most commendable, with a swift motion run to the brim of the River, and jumping up with their bodies, leap into the river with their body straight up, casting up both their feet, so that their buttockes and hinder parts of the thighes do first light upon the top of the water. This manner of going into the water is the most easie, and of all others the most safe.

There is not any of these severall postures and wayes of leaping into the water undecent or unprofitable, unless onely one detriment may happen to the more unskilful Swimmer; and that is, casting himself violently into

the water, he may by a deep sinking down to the bottom (not having the Art to turn himself upwards) be suffocated with the waters, by reason of the long retention of his spirits.

But a remedy for this evil is thus to be learned; that is, when first you leap into the water, to turn your body descending downwards, into an ascention upwards: and this is performed after this manner; by casting out your right or left Arm and legg, and striking the water as it were with an oare, you may turn your body, and elevate your self to the top with your Arms and leggs.

SECT. XIII.

The first degree of Swimming.

When (as before I have said) thou art familiarly acquainted with the rules of Swimming, and hast with a staff, as thy guide and leader, found out the depth of the water, and assured thy self thereof, then thou maist accommodate

modate thy self to the practice of Swimming: in the proceeding hereunto, you must first begin as these directions instruct you.

First, go leisurely into a calm and clear River, then spread out your body upon the water with your belly downwards, looking upwards with your face; and erecting up your head and neck, bowing your back inwards, by reason of thrusting out of your breast: then stretching straight out your hands before you, drawing them back again to your breast, and likewise drawing up your leggs and extending them straight again, using this posture with both Arms and leggs together, you shall Swim securely and safely, as long as your conveniency shall admit of your stay in the water.

SECT. XIV.

How to turn your self Swimming.

Those that are skilful in the Art of Chiromancy, teach, that such as are

born in the night time, have their right Arm ſtronger then their left; but they who are born in the day time, have moſt ſtrength in their left Arm: wherefore they who do moſt uſe their right hand, let them when they would endeavour to turn themſelves in the water, ſtretch forth the palm of the right hand by an extenſive declination towards their right ſide, and attract or draw inwards their left hand from the region of the waters, and ſo they ſhall turn their whole body upon the left ſide: and they who would turn on their right ſide, let them do the contrary with their Arms.

SECT. XV.

To ſwim with the face upwards.

It may ſeem an Action very hard and difficult to be performed, for one to ſwim with his face upwards, and contradictory to our Nature; but it is the moſt fair, eaſie and ſafeſt way, and moſt agree-

agreeable and suitable to our Nature; whereof the Poet sings,

Os homini sublime dedit Cœlumq; videri
Jussit, & erectos ad sydera tollere vultus.

To man God gave looks mixt with Majestie,
And wil'd him with bold face to view the Skie.

And it evidently appears, that many do suddenly perish Swimming in the waters by sudden Accidents happening; this being onely the cause, that they endeavour to swim contrary to Nature; folding the water as it were with their Arms, they compress their Arms close together; and the water thereby prevailing, sinkes them down to the bottom of the water: but if they did swim on their backs, they are secure from that danger; and may learn how to repose themselves upon the waters, and to turn themselves, as common experience

teaches : therefore all expert Swimmers do commonly swim upon their backs, and can turn themselves how and when they please.

Now the way to swim after this manner, is thus briefly to be learned ; let the body when you are in the water, be erected straight up ; or in plain English thus: raise up your body upright in the water, and gently cast your self backwards, lying with your face upwards ; and move your self backwards upon the water: raise up your breast, that it may seem to swell above the superficies of the water: let your whole body be lineally erected from the head to the foot ; exercise and move your self with both your leggs, stretching out and drawing in both your thighes, resting both your hands upon the bottom of the belly; and in this posture steere your course backwards, that is, with your head forwards.

This is the best and surest way to swim, and the most easie; for a man may swimm more easie on his back then on his belly, and much longer : neither is he that swims on his back,

back, troubled with gusts of water, which will oftentimes flie forceably into the mouth of him that swims on his belly, and many times the waves beat against his head: and he that swims on his belly is in more danger of weeds then he that swims on his back, although at first it may seem a little more difficult to the learner.

But I must admonish the learner, when he first begins to swim, and would try this posture of the exercise, let him beware that he do not deceive and be a thief to himself; that is, that he do not go about to elevate his body, and cast up one foot, the other touching the bottom: for this argues but the part of a timerous and fearful mind, and a deceiver of himself: neither let him lift up his knees much, nor presse down his limbs at all; but let him stretch out his whole body lineally, and then he may swim backwards swiftly and chearfully.

If he be minded to turn himself, he may do it artificially and nimbly, by holding still one legg, and striking the other down into the water, either the right

right or left, according to that side which he is minded to turn upon.

But in your circumvolution or turning about, you ought (as we have often before warned) to be very careful to shun the danger of reeds, stakes, weeds, mudd, stones, or the like; the danger of them is not small, you being once ensnared amongst them, unless you be the more careful and skilful.

But to escape and avoid these mischiefes, there are many things to be used, which are very safe and decent; the first whereof followes.

SECT. XVI.

Maximes in *Swimming.*

To Turn with both leggs and arms upwards.

This is done by proceeding from the right side to the left, and from the Region; and it is done with the like declination of the opposite hand, and by inclination of the body and head, and the turn-

turning about of both thighs together, almoſt in the ſame manner as the firſt mentioned manner of turning is to be acted; onely this requires a more nimble and ſpeedy action, and muſt be done with the greateſt Agilitie of the moſt Active Swimmer: for this muſt be done as it were in a moment; not after the manner of a common converſion or turning about: we turn our ſelves about, laterally or ſide-ways; But if one would ſuddenly turn to the left ſide, it is done after this manner: ſtretch down the right thumb towards the bottom, ſtretching the hand ſomthing bending, ſtriking the water ſide-wayes underneath; and with the left hand open, and the fingers joyned together, turning himſelf backwards, and attracting the water ſuddenly with the body and face, caſts you on the left ſide: but if you would with the like expedition turn on the right ſide, uſe the ſame order onely on the contrary hand. The uſe of this converſion or turning is this, chiafly to ſhun and eſcape ſudden dangers: As, if one ſhould be Swimming, and a ſhip ſhould ſuddenly before he deſcryes him, be flying under

Sail

Sail, in danger to run over him: the like danger may he be in of Boats unadviſedly coming too near him. Likewiſe if there ſhould be any Lions, Bears, or fierce dogs lurking in the River; or if any other ſudden danger ſhould violently aſſault us; by this only quick turning about, we may eſcape them all: and if any other be in the water in the danger of drowning, by this way we may commodiouſly help him, and without danger to our ſelves.

But let them that uſe this way, beware that the water be not too ſhallow, leſt it hurt their thighes, and the ſpine of their backs, to which it is inimical. Here followes another poſture, not ſo neat, but much more ſafe.

SECT. XVII.

A Converſion or turning like a bell.

We give unto this kinde of poſture the name of turning like a bell, becauſe it is performed by the ſole motion of the body, without the diſcerning of any latitude

latitude thereof, as a bell turns about when he is Rung. This conversion therefore is thus performed: if you swim on your belly, suddenly draw up your feet, and immediately strike them both downwards, and cast your face upwards; on the contrary, if you swim on your back, if you turn and extend your leggs and thighes perpendicularly downwards, you are immediately turned to swim on your belly; in this course proceeding contrary to the former. But if you swim on your belly, draw up both your leggs together, and stretch them both downwards, casting up and spreading up both your Arms, you cast your self upon the water backwards, and so swim with your face upwards: and when you swim upon your back, and would turn about upon your belly, suddenly clap your heels to your Arse; that is, nimbly cast your feet backwards to your buttockes, and stretch them straight down towards the bottom, raising the body strongly with the motion you cast your self upon your belly.

This Action is of very excellent use in a narrow Creek of water, or narrow

stream

ſtream or rivulet, where we may turn our ſelves without hurting of our feet againſt the bankes: but be careful that the ditch be deep enough, and eſpecially free from weeds and mudd; for very many excellent and skilful Gentlemen, when they have been Swimming, have periſhed by being fettered in the ligaments of weeds, or cleaving and ſticking in a muddy bottom. Therefore thoſe that ſwim ſtrongly and with a couragious Agilitie, do frequently uſe another poſture in turning themſelves, which is called Circumvolution.

SECT. XVIII.

Circumvolution, or turning about in the water.

When we ſwim after the uſual manner, with our body extended plain upon the water, we would turn and carry our ſelves about with an eaſie habit of our body, and be circumvolved upwards, downwards, to the right ſide, to the left

left side successively, and many wayes (like the Axletree with the whole globe) the manner whereof may be more plainly and easily demonstrated by gesture then by words. But as I have begun, I shall demonstrate and shew unto you the practise hereof by a plain discourse.

If you would begin your Circumvolution, or to turn your self about from the left side; when you swim on your belly with the largest extention of your body, stretch downwards your right Arm and hand as deep as you can, dashing or pressing the water with the palm of your hand, raising up your head, breast, and left side of your body with your face upwards, suppressing down your left thigh, and raising up your right hand to the top of the waters, carrying your self about from the left side towards the right; oftentimes turning or rowling your self about upon the water, either from the right hand to the left, or from the left towards the right contrariwise.

As for example, that I may the better explain it unto you; when one would turn

turn himself about from his belly to his back, stretching out his right Arm with his largest extension, that is, as far as he can, declining it downwards towards the bottom of the water, lifting up his head towards his left side, that he may swim with his face upwards; let him Elevate or lift up his right thigh, and depresse or cast down his left, with one and the same Action; which being often and nimbly performed, the exercise will appear easie and delightfull, and also very usefull and profitable, to free ones self from any weeds, straw, or other base and sordid filth upon the top of the water, which we desire to cleer our selves from; As also, if one should be infested and troubled with Gnats or swarms of flies hovering and flying about us, this action is very useful; for by the percussion or dashing of the water with our motion, we drive them away.

SECT.

SECT. XIX.

A quadrupatite or four-fold percussion or striking of the water.

This posture is called Quadrupartite or four-fold, because we do beat or dash the water with four parts of the body successively; and with a very swift and nimble Action and motion, which is after this manner, with the hands and feet together, but they are not all to be lifted up and moved together with an equal motion at one and the same time, but every one of them successively one after another; as ten times the right foot, twenty times the right hand; thirty times the left foot, and forty times the left hand: and this is to be done with the greatest Agilitie and nimblenes of body as possible may be; And this is done by stretching out the body, elevating or lifting up the breast, and extending and stretching out the Arms and leggs, partly side-wayes and plainly as far as you can.

Use this but seldom; and when you do, let it be either for delight, or when the fleas bite your face shrewdly: for it causeth a sound under the water, that very much offends the head.

SECT. XX.

To Swim on the back with the hands and feet upward.

Although the shaking about of the hands be of little use to those that swim on their back, yet if you intend to swim swiftly, you must use it both with feet and hands: 'tis used by those that swim on their belly, and those that swim on their back too, when the Swimming forward on the back is more swift: this is a very rapid motion indeed. They that swim on their back, begin the motion of their hands thus; first they cast their hands backward behind their head, and whilst they are extended or stretched forth, the palms of their hands being open toward their ears at their extention when they are stretched forth, but at the ex-

extremitie or later end of this extention, their hands being turned outwards, opening the Arms in the same manner, and withdrawing them again, striking out the feet, as they use to do, you must endeavour to leap up in this manner.

The use of this, is to be put in practise when we swim against a swift and rough Tyde, and is the most disagreeing of all to the succeeding way of Swimming.

SECT. XXI.

Retrogradation, or Swimming backward.

This is done when Swimming on your back, you after the same manner almost, lying on your back stretched; you go back, striking first with the heels, and then pushing forward with the head: but I will clear it to you thus; lying down, stretch forth as I told you before, their breast standing up sweld as 'twere, so that the very back will be hollow by

reason of this tumour of the breast, holding your hands (not according to the received opinion, on the privities, but the bottom of the belly; for else you'll do the Ladies an injury, and not satisfie their longing desire) upon the bottom of the belly; lifting first one Legg up, and then the other successively, and so letting them down again, so that after they have come to the top of the water, being strongly drawn toward the hams, may force us forward. You may make use of this Swimming backward, for it is both graceful and necessary; you swim on your back, *viz.* when being in deep and large rivers, and if wearied out, you may ease your self by this kind of slight, without bottom, or rest, without the help of any one, or trouble, which is to be esteemed the chiefest part of delight; for in shallow water you may go backward playing in the top of it, and it adds much pleasure to the party.

SECT.

SECT. XXII.

The side-turn.

There is a great deal of difference between a circumvolution, or turning round, and this down-turn. Although it seems to be in the same form, yet if you make a more exact scrutiny or search into the business, the one is done by motion, the other by a pleasant rest; as for example: by that, you lift up your body swiftly and often, lifting your Legg out of the water, and then striking of it down again with a force. Whilst you use this, you must lie on your back extended, or stretched out, your Elbo's close to your sides, striking your Arms straight out from your body, your leggs being separated a foot's distance one from the other, the soles of your feet tending toward the bottom, lying on the water, now shew the right, then the left side, as often as you please: observe, that whilst you lift up your right side, you must extend or stretch forth

the left hand laterally, or ſideways, and preſs down your feet a little; but you muſt draw or attract to your ſelf your left hand and foot.

The uſe hereof is very frequent, and extraordinarie profitable; for he that ſwims on his back, is oftentimes in danger, either of running againſt the bank, or Swimming in weedy places, or other dangers that may evene or happen, if he be not extraordinarie well skill'd in this kind of circumvolution or turning. Therefore be circumſpect, that when you try this feat often, it be in a place free from weeds; leſt you be ſo entangled, that you ſcarce (if ever) get out again ſafe. If by ſtrongly Swimming forward you ſtrike into ſome place or other, that is ſpread with thick high weeds; Then if you would at once eſcape ſecure, and look about you without danger, let them practice this following piece of Agility or nimbleneſs, termed

SECT.

SECT. XXIII.

Circulation or turning round.

So termed, because as that foot that is plac'd for to make the cirle by is immoveable, but the other is wheel'd round till it be terminated in the same that it began; so they that use circulation or turning round in the water, they beat the water with their feet, and wheel round about, whilst the head remaining as it were in the middle, makes the Centre: the first way of doing this, is, you must lie on the water as when you swim on your back; if you would turn from the right hand to the left, depress or bend down a little your right side toward the bottom; then with both your feet first on the left, then on the right side, being alternatively and successively lifted out of the water toward the left hand, at every motion proceeding the length of a foot; and thus your head being fixed, and resting in the Centre, there is made a neat turning,

marking out a frothy circle on the surface of the water.

The use of this circulation or wheeling round is both great and frequent, especially, if the superficies or top of the water be covered with a frothy scum, or any old straw, or any other kind of filth that is offensive, and adheres or sticks to the head or neck of the Swimmer; all these discommodities this circulation drives away immediately, and makes the River clear to his sight. He that sports upon the water in this manner, must have a care of lifting his legs too high, lest his head sink; in like manner he must beware of striking the water too hard with his feet; for it causeth a sound in the water, that immediately bringeth the headach; for the avoiding of this evil, the following circumduction or turning round is most proper, *viz.*

SECT.

SECT. XXIV.

The perpendicular conversion or turning, being upright in the water.

That is called prependicular, or straight, when a man stands upright in the water, his head and body straightly raised, gazing upon the standers by, and speaking to them with much grace, and facility. When you stand upright in a deep water, you must move your leggs and feet underneath: And if you would begin from the right side, stirring first the waters with the sole of your feet, and your nimble fingers, then after the same manner almost must the whole habit and posture of your body incline successively to the left: then must you covertly draw as it were the waters to you, and strongly too; the left hand first attracting or drawing them, then the right hand successively receiving them, and repelling or beating them back again.

Consider how much commoditie or profit

profit results to a man from this exercise: When as you are in an unknown River, or in the vast Ocean, (if so it please the heavenly Powers) being well exercised in this trick, lifting up your head above the vast waves, you may look out to find the safest shoar, and most free from the Enemy, to land at: Besides, if you are escaped out of violent hands, and your Enemy prosecute and persecute you with stones, arrows, or other things of the like nature; you may by the help of this perpendicular or straight descent, in the twinkling of an eye perceive from whence they come, and avoid them.

Yea farther, if you happen to have some controversie or skimish with man or beast in the water, stopping or hindering you, being erected or raised up in this manner, you may fight stoutly and neatly. But you must have a care that it be not clayie ground, for else it may cost you your life. Many other neat and pleasant tricks and Agility are practised in these conversions or turnings, that cannot be truely exercised, but by those that are expert Artists, and have a stout

and

and undaunted courage: and he that does them with dexterity, and can exercise them all as easily as he can see the Sun, all persons will call him *Neptunes Nepheus*, The Captain of the Sea; and will never cease filling their mouths with his praise.

SECT. XXV.

To swim forward with the palms of the hands joyned together.

This hath deserved the first place, because it is most agreeable, or like to that simple ordinary way of Swimming on the belly, joyning hand and wrists together, and contracting or speading them even to the breast; Then you must extend or stretch your hands and the palms of them in the forementioned manner and order, both thumbs erected or standing up, the tops of the fingers partly tending downwards, till they come to the very top of all the water.

The use of this is not onely graceful, but beside that, if perchance a heap

heap of ſtraw ſhould meet you Swimming (that oftentimes cauſes a great deal of trouble and danger) this ſtrong extenſion or ſtriking out of the hands penetrates or pierceth it immediately, and diſperſeth it on each ſide: 'twill help you in the ſame manner, when you fall into any ſandy place, and makes way for you to get out, eſpecially if he have a care of ſeparating or ſtriking his hands too wide the one from the other being in this ſtraight. Nor is this enſuing ſlight impleaſing, *viz.*

SECT. XXVI.

Swimming neither on back nor belly.

'Tis ſtrange any man ſhould ſwim, and yet neither on his back nor belly; If you would ſwim ſo, you muſt ſtrike forward either with your ſhoulder, Arm, thigh, or Legg, right or left; lifted or raiſed up either on the right or left ſide, and contiguous or touching the top of the water. When you ſwim on your back,

back, or belly, pressing down the left hand at once, but lift up your right side in Swimming, and that being extended or stretcht; And while you lie thus, let your left hand look to the extension, not dilating or spreading abroad the motion, or pressing it down to the bottom, but extending or steering in a straight line, and contracting that which lies parallel or level with the water.

Besides the delight of the mind that the party Swimming hath, there is much profit or use; for he may swim to any shoar, and view it all the time he is Swimming, without the motion of either hand or foot. 'Tis possible

SECT. XXVII.

To swim on the belly without the help of either hand.

And that very easily, as you may hear by this following relation: The breast being stretched out forward, lift up your neck, or rather raise it upright, casting your hands behind your neck or back, being

being folded together backward, striking your self forward with your feet and leggs, as you do when you swim the common way on your belly.

The end of Swimming in this manner and intent, is, that if the cramp should seize upon any one unluckily, or if you be compell'd to betake your self to the water, with your hands fettred behind you, being in danger of your life; one would imagine it more convenient and fit, to try this on the back, then the belly: but it is not, because, when you swim on your belly, you foresee your way, and view it all over: but when you swim on your back, you cannot, unless it be by the use of conversion or turning about: besides, if in Swimming your Arms should be tired, that you may the better in this case keep your self up, you must swim on your belly, and

SECT. XXVIII.

Hold your left foot in your right hand.

Variety much affecteth a learner; and this

this way cannot but be a moſt delightful one; It will be very pleaſant and uſeful for you in Swimming on your belly, to lift up your left legg, and draw it to your buttocks, and ſtretching forth at the ſame time your right hand on your bottocks, and holding your right foot, and that faſt, ſtriking out ſtill with your left hand and legg together, or the contrary.

This Agility or piece of nimbleneſs is very uſeful againſt the cramp, and ſafe; eſpecially, if one of the feet be extangled in the weeds; for he that is skil'd in this feat, can ſoon pull away the weeds from his feet, and break them; but if the weeds that grow in the bottom be more thick then ordinary, you muſt uſe variety of Swimming, and ſtrive and endeavour

SECT.

SECT. XXIX.

To Swim like a Dog.

Think not this way hard; for many do as it were ignorantly fall upon this kind of Swimming that is used by four-footed creatures, and are able to bear themselves up so in high water, before ever they learn't to swim.

This you may do, if lifting up and depressing or letting down a little both your hands by turns, and so likewise your feet; drawing the water to you with these, and hiding them with these, you may leap up as it were; first using your right hand and legg, then your left hand and legg, alternately succeeding or changing by course.

SECT.

SECT. XXX.

The percussion or striking of the water, to turn in the Water.

It is a question worth the discussing, for a man to know whether he strike the water with the hand or Legg: without doubt (take this for the resolution) 'tis with the right; or left legg, and the way thereof is ingenious and recreative: this is performed ordinarily when Swimming neatly upon the back the legg being lifted either up or down, every stroke the waves are struck, drops are raised on high, and bedew them: they that are more expert in't, go about it with the chin depressed or hanging downward. But if they endeavor to exercise it with more grace, then every stroke is succeeded with a percussion or striking of the waters on high, either proceeding from the right or left hand, together with the circumvolution or turning round of the whole body: This is a very neat trick, and the most noble of all

that have been forementioned. Now if you would exercise and perform this feat, you must lie on your back in the water, with your body and leggs extended, the breast being puft up or elevated, with both hands open, tending towards the bottom of the waters, and partly lifting up the body (whilst you jerk out the leggs) that is in the water: But if you intend to turn your self with a blow on the water, then if you lift the leg out of the water, you must depress or force it down of a sudden, lifting up in the same instant your left, turning your whole body at once with that onely action.

This Agilitie makes one swim more neatly, and with less labour; and

SECT. XXXI.

The sporting with one foot.

These neat gestures and good grace in Swimming, seem to be more pleasant then profitable; nay, there are none of these, but in times of danger (as in Swimming there is very much) afford more pleasure to him that wanton-

ly

ly plays so, then use in freeing from danger; therefore this discourse should be the more grateful to thee, being there is in it a mixture both of pleasure and profit: These playing with one foot (that I am now mentioning) though it seems to confer much to the pleasure of the swimmer, because that they that have this trick, seem to rise with a grace, triumphing as it were; yet it hath its destinated use and commodity perpetually succeeding it, as I will manifest it by word and example: They that affect this way while they swim, look upon their feet, lifted up out of water, now the right, then the left legg or foot: in their proceeding they are tumbled up and down, triumphing as it were, wheeling their leg round three or four times in the Air, together with a settled countenance, the chin being bowed to the neck. These seem an easie and pleasant sport, but it is very difficult, unless first with your breast strutting out, with the palm of your hands under the water towards the ground, treading the water with the other legg at the same time: all which things require a stout heart, elevating it

ſelf: for while the legg is lifted up, the head is implunged into the water. This is a hard, though neat trick, and helps much to the ſhaking out of their feet that may be entangled in weeds or any other incumbrances.

Being terrified with this difficulty, that you may not deſiſt in the middle of your courſe, this pleaſant ſubſequent way will facilitate it.

SECT. XXXII.

The ſhewing of the feet, &c. Sailing.

Any one may without touching ground ſhew both his feet on the top of the waters: This indeed is common and very eaſie; nor can they onely ſtand, but ſwim forward, ſhewing both their feet; and the manner of it is thus: he that deſires to do it lies on his back (the contrary is uſed in all other ſhewing of the feet) bending his back downwards, removed as it were from his hands on his belly, whilſt the palms of his hands are moved to and fro, keeping up his body

body by the rowling of the waters, his feet being lifted up on the top of the water.

The use of this action in the water, is this: after you have swom, having obtained this art in a sufficient time, you may see and look steadily on your feet, whether they be clean enough, white enough, or washed enough, although you chance to be in never so deep a place: and as far as I can guess, the feet excel the head in Agility; for the head is the stable repository of Counsel: and yet if our discourse should run from the heel to the head, we should view one gesture the most excellent of all, proper and peculiar to the head, which is

SECT. XXXIII.

The suspension or holding up of the Chin.

Whilst I am silently endeavouring to treat about the holding up of the chin, I am at a stand; for as the head stand-

ing on a high place, is more eminent then the other parts of the body; so really this faculty is far beyond all the rest; and if it be neatly and artificially upheld, it goes beyond Art it self: for one that is skilful in this way, stands upright without moving, though he be in the deepest waters, sinking. Wherefore if the rest of our Arguments were obscure, yet this one facility would evince it apparently, that a man by nature is apt to swim, *viz.* if he will lift up his head; This is done after this manner; when we swim on our backs, after the last stroke of hands and feet, we rest, lying so on the water; Then, whilst the leggs are stretch'd forth as before, sink down together: when they come perpendicularly to the ground, you must bend your leggs toward your knees; your breast must be puft up, your Arms (both the backs of your hands laid on your back, towards your shoulders) must be gathered up, or to be cast laterally and equally on each side, your fingers close, with the palms of your hands towards the bottom, looking upwards with your countenance as much as possible.

This

This is a wonderful way, and sometime profitable: when in the deep of winter by accident you passe over some pond, the brittle ice breaks; this is the onely remedy: if in dead time of the night you be compel'd by necessitie to passe over a River, and your enemies follow you in a wherry; you may stand sure by the help of this Agility, even in the deepest waters, without moving them, and so obtain your desire; this is succeeded by

SECT. XXXIV.

Treading of Water.

By the benefit of this, we stand and move upright in the water, without any motion of the hand: and this (that I may be brief) is done by the lifting up of the feet circularly one after the other, the sole of the foot being flat towards the bottom. The use of this cannot but be various: whilst you tread water strongly and artificially, you may look about you with ease, discharge a

Gun, shoot a bow, or brandish a sword above the highest waves, and have the free use of your hands. But let him that treads water often, have a care of going into shallow, muddy, or weedie Rivers; for 'tis desperate and dangerous; because the legs may sometimes be caught in the weeds: if this happen, you must presently make use of

SECT. XXXV.

The contradictory Swimming on the back.

So termed, because that as words that do much contradict one another, and are diametrically opposite: so this Activity proceeds from the contradictory position of the members; these members are either the right hand, left foot, or the left hand and the right foot: after this manner, when you swim on your back, you take hold of your left foot with the right hand, and the contrary sometimes, quickly jerking the legg up or down.

If

If the weeds stick to your legs when you swim on your back; they are soon shaken off by this artifice. But if it fall out so infortunately, that whilst you swim on your back both your leggs are fastned together with some base weeds, in this case

SECT. XXXVI.

Connex Swimming, or Swimming cross leg'd,

Helps much and often, and preserveth life; but 'tis difficult to swim over the water with hands and feet tied athwart, as it were, one cross the other; but it may be happily atchieved; for when the legs are so cross'd, lay your Arms enfolded one within the other on your breast; Then stretching the body, you move forward on your back, lifting up both legs, and again letting them down again, and bending them whilst you lay them down, till you come to the shoar, according to your desire.

This

This is succeeded with a greater and more dangerous difficulty, *viz.* when one is cast out of a prison, or ship, or any other place whatsoever, with hands and feet tied; being skilful in this Artificial way, you may safely come out of the water: The avoiding of this danger and others of the like nature, when you swim on the belly, is shewn by

SECT. XXXVII.

Prolapsion or Swimming forward.

Also Swimming forward (as I apprehend) is Prolapsion: and though the term be borrowed, yet it is properly and genuinely to be so called; because as worms or Snakes slide forward, drawing the posterior parts (that cling together) by the slimy tenacitie of their foreparts; so he that is expert at this, slides out of the midst of the thickest weeds by little and little; Thus, Swimming on the belly, in this case, you go forward; your legs stretched out neatly backwards, and your hands forwards, but both

both together; but so, that the Arms and hands be extended as far as they can from the breast, with your fingers close together, the palms of your hands hollow, and tending to the bottom: being thus disposed according to Art, through the strength of the hollow palm, and the bones of the elbo, you draw to you the water that is before you; which whilst the body and the leggs joyntly do accommodate themselves to a gentle, slow, and farther motion, doth bring us safe and sound out of the thick plats of weeds.

Let them that use this trick, beware lest they strive in this condition too fervently and furiously, but pleasantly, gently and courageously; let them not spread forth their hands, nor their feet at all; for without controversie this predicted danger would succeed; whose knotty connexion or twisting together (unless some external ayd were present) can no wayes be untied without endangering their life: this difficultie is succeeded by a pleasant and prettie collusion or sport.

SECT.

SECT. XXXVIII.

Sitting on the water contracted or bending.

For they that are skilful in Swimming, swim several ways, and by a various artifice, lying, walking, standing, and also sitting; in what chair they use to sit, is hard to resolve, 'tis without doubt a soft and easie one, that one may sit upon it without a cushon: so that the water is to a good Swimmer, a bed in which he may repose himself; a floor where he may fix his foot; a way wherein he may walk; a chariot in which he is carried forward; a green field where he may delight himself variously; a Chair wherein placed he may sit. But I am almost tired out with standing on the shore, therfore I learn to sit in the water. This is not performed with a straight, but bowing body, and that by holding one foot in one hand, and the other in the other, his feet being thus held by the hands, being both freed successively, and depressed

preſſed diligently: that you may the better perform this ſlight, firſt you muſt ſtrive to eaſe your body on each ſide, by the attraction and depreſſion of the waters, the leggs likewiſe after the ſame manner; but ſo, that whilſt you do this, you muſt draw your feet under your hams, towards your thighs, withall bowing them to the knees, till they according to the forementioned manner, lay hold of them, and hold them faſt; ſo that the Swimmer muſt bear himſelf up as much as he can, holding his head downwards, and ſo he may ſir.

By the help of this trick, you may when your leggs are entangled in weeds, one or both, untie them with both hands: but that which is moſt wonderful is, that if by chance you fall into a deep Well, where you cannot ſwim by reaſon of the narrowneſs, nor tread water becauſe of the clayie bottom, or hold up your head for your eaſe, then holding your feet with your hands, and moving to and fro, being in a narrow, and ſhallow muddy fountain, you may cry for help out of the bottom: this affords much eaſe to the

ſub-

subsequent posture, above all others, which is termed

SECT. XXXIX.

The cutting of the Toes.

This seems a very hard and difficult way, because few can do this in the water: some men being on the ground cannot stand on one legg and turn themselves without falling: but many things may be done in the water, that cannot be performed on the Land; and I my self several times have tried to kiss my Toe with the help of my hands, when I have been either on the ground, or in bed, and could never do it: but to tell you how to cut the nails in the water, be it never so deep, must be done after this manner; holding a knife in your right hand, lift up your left legg, and with it draw your foot to your right knee: being thus ordered, take hold of it with your left hand; and being thus held, take hold of your Toes with your right hand; touch them and handle

handle them as you pleaſe, and pare them at pleaſure; for you may ſafely do it, and without danger.

The utilitie of this is ſuch, you may eaſily waſh your Toes, which many times are fowl between the joynts; pare, clip and cut them, and this at pleaſure unſeen: Though this be leſs profitable then the reſt, yet it is more pleaſant and delightful.

SECT. XL.

Tirezedon, or the ſhewing of four parts together above water.

'Tis poſſible for a Swimmer to ſhew four parts of his body above water at one and the ſame time, *viz.* his head, both his Ioes, and his knees; 'Tis a curious peiece of Agilitie, nor can it ſoon be attained unto. They that go about it, muſt do it on this manner: you muſt lay one knee athwart the other, lifting up and letting down each legg often, fixing both your hands under each ſide, ſo that your

your elboes come exactly over your breast, your breast full, and as possible; and so you may swim, and mak a sport of it.

Besides the pleasure that riseth from this difficultie, by this means you may lift up or ease both your leggs (one of them at least) when your are Swimming in very deep waters, as is manifested by

SECT. XLI.

The Erection or lifting up of the Legg.

There is a difference between shewing of the feet and lifting up of the Legg; for the latter is not performed without the help of the other Legg, and the hands on each side pressing down and forcing the water somwhat lower; so that whilst one Legg is shewn half above water, the other Legg presseth hard and strong the waters beneath.

They that have this faculty, may pass over a River, and carry any small thing between their great Toe at pleasure; but it is better done by far, by the

SECT.

SECT. XLII.

Erection or lifting up of the hands.

Whilst we swim on our backs, the use of our hands is various and manifold; for we can wash our body Swimming, or remove weeds from our head, arms, or leggs, or can easily ease our selves; but it is very hard to lift up both hands together when you are Swimming; though it seems far easier and familiar, then many of the forementioned trick: but the difficulty appears in this, that when the armsare lifted up, the breast is contracted; which so contracted, the body tends speedily downwards. Therefore here lies the slight, that when you lift up your arms, you must bend your breast, but lift up together with the motion of the hands, as much as can possibly.

If this be done Artificially and firmly, we may transport or carry over a garment or purse, or any other thing dry. This is followed by

SECT. XLIII.

The drawing on of Boots.

That no man can draw on Boots in the water, or swim Booted, nor indeed is it necessary, is beyond controverſie; and indeed thoſe that are in danger of drowning, would rather pull them off, then keep them on; Therefore I mean by this term of drawing on Boots, not a realitie, but rather the form or manner of doing it, that repreſents a man putting on Boots; becauſe firſt he lifts up one of his Leggs out of the water; then the other ſucceſſively, and ſo holds them both in his hands; then he lets one down, and fumbles about the other, as if he were drawing on a Boot. This muſt be done by lifting up the breaſt on high, and extending of it, ſo that it appear above water, ſo that you may let down that Legg quickly, and take up the other with much eaſe, and do the like by that.

This

This is most useful for the washing of the Leggs, and freeing them from weeds; Like this is

SECT. XLIV.

The leaping of the Goat.

So termed, because like skipping you leap, and double the motion of your feet most dexterously; so that they that have have this trick, do double the motion of their feet, as they do that dance in a ring when they caper about. This various and quick motion of the feet at one time, is not done but by an excellent spirit, and the Agility of an active body. If a man be qualified with these two things requisite, it must be done thus, stretching out his breast very much, waving about and pressing down with his hands the water that is about his sides three or four times, and that thick and quick; but so, that having with your hands pressed down the water deeper then ordinary, and with more strength too, lifting your body up strongly, you

may cast up your Legs on high, shaking them as often as you please, and that singly or both together, before you put them into the water again.

SECT. XLV.

This is the most difficult and most ingenious of them all; when you have attain'd this perfectly, you are arriv'd to the very height of the Art: do not be ambitious after any more, when you have obtain'd your desire in this particular; but now our intent is to find out the way of Swimming under water, and that Artificially too. 'Tis I must confess the chiefest part in the Art, because few try it, because it is very dangerous; but I will in the following Section manifest it unto you as clearly as possible may be, that you may perform it without any great danger, neatly and Artificially.

SECT.

SECT. XLVI.

Leaping in, head forwards.

This is an unseemly sight to all persons, and a vice, that men should sink downwards: 'Tis a vice I confess, but not a vice of Nature; and you'ld think that it was not necessary for a man to dive by Art: but in realitie to do it Artificially, speedily, neatly, and without danger, is rare. Any one may very easily dive down into the water, as it appears by the woful experience of so many that are drowned in the Sea. 'Tis difficult, as you may see by this following example, from many that go about to dive head forwards: they stand a great while bending downwards, and double as it were, their face onely being covered with the water, the hinder part of the head and the buttocks floating as it were upon the superficies, or top of the water; so that the spectators cry aloud oftentimes, A rod, a rod, they want a rod. They cannot indeed go

down to the water, unless they contend and strive very earnestly to force themselves down to the bottom: and hence it appears, that a man may naturally swim, when he cannot dive, unless he violently force himself downwards; and that so many are daily drowned, because they violently and eagerly catch the waters and grasp them, when they come to the bottom: neither doth it happen quickly, but after a great luctation and striving. Now they that are exercised in the Art, can dive down to the bottom, and that with as much expedition and swiftness, as an arrow out of a well-strung bow, when necessity requires it; nay, they can vary more then an arrow, for they can turn up side down, go forward, backwards, ascend, descend, straightly, crookedly, obliquely, according to their pleasure. The manner of diving head forward is as followeth; you must stand upright first with a straight body, upon the shore, or any other convenient place: thus placed, when first you go to dive head forwards, you must bow your body as is mentioned; and then, when you intend to rise again, when

you

you are under the water, leap upward, drawing your chin to your breast, and bending it, laying your hand on your hips, and so you'l start up immediately. In descending, you must observe this Mothod; be sure lay both hands upon the opposite sides of your back; and your hands being bowed outwardly, let them be extended stifly; and these dilating, or stretching, will raise you upwards, bend you a little backward.

This causeth the first kind of diving downwards, which is called

SECT. XLVII.

The perpendicular descent, or straight leaping into the water.

They that practise this, do it off high places, as green banks, trees, bridges, cockboats or ships; and before they jump down, they lift up their body in the Air as 'twere, that so they may reach the bottom with more speed, and more directly. They deal with their

bodies in this case, as Archers by their arrows; for when the arrow comes to its height, then it turns, and falls perpendicularly, or directly downwards; in the same manner almost, he that means to jump down evenly, lifts himself up a little, that so his head may the better look down to the bottom; and that is easily done, if according to what is forementioned, if his hands be athwart, as soon, as ever they enter the water with the palms exteriorly bended, let them stretch or extend on both sides the head descending, but the hands ascending with an oblique contention, or athwart one another on one side.

The use of this slight is very great, in seeking out the deepest bottom, without the benefit of which swift motion we could by no means perform, for want of breath, nor could we draw breath during that motion: this is seldom us'd because 'tis dangerous, Though not difficult: but of great pleasure and use is this subsequent

SECT.

SECT. XLVIII.

Subnatation, or Swimming under water.

Many are very much given to this kind of Swimming, which must be practised in this manner; after that you are under the water, as is before mentioned, first (which you must resolve on before you dive) either the upper, middle, or lower Region of the water or running River, being under, laying the back of your hands on your back, and being thus placed, stretch them quickly, holding the thumb upwards, and the little finger downwards, the deeper you would swim, the higher must you hold the palme of your hand pointing to the bottom with your Thumb; on the out side they are to be stretched and dilated; but the higher and nearer to the superficies or top of the water that you would swim, the wider must you hold open your hands, (as they do that swim on their bellies) the Thumbs bending toward one the other; and

and the palm of the hand towards the bottom; but he that ſtrives to ſwim underneath, in the midſt of the depth of the water, it will be the ſafeſt way for him to hold down his thumbs a little, that ſo he may as it were attract or draw the water that is before him, and being attracted, may drive it back again; let his hands be bended backward, and almoſt after the ſame manner with his Arms ſtretched forth ſtrongly drawing to them the water that is before, and then afterward driving themſelves by the laſt of their former motions, or extention; wheeling about outwardly, till they be almoſt brought down to the knees; this is done by the ſtriking out of the Leggs, as they do that ſwim on their bellies, but 'tis more proper to thoſe that affect Swimming at the bottom rather then then the top of the water.

We make uſe of the Swimming under water, when we ſeek after any thing loſt under water, or to tranſport or convey our ſelves ſecretly from one place to another under water; or if we would help any one that is ſunk and in danger of drowning; In this caſe, at ſuch a neceſſi-

rated

tated occasion, be cautious, and venter not too rashly to go to the party that is drowning, whether it be above or under the water; and suffer him not to take hold of you on any part of the body; for if you do, you are gone, there is no remedy, you must sink with him. This is to be executed as followeth: if you will do such a noble courtesie for a friend, let him first be somwhat stifled with the water, so that the quickness of his sight may be somewhat weakned, that so he may not perceive you; but how to know this, is difficult, yet it happens for the most part, at the first time of his sinking; Then if you can either see, or know in what place, do not put your self under water yet, nor come near above water within twelve foot: then being under water, proceed very slowly, warily, carefully, and by degrees, looking to him very exactly, that when he comes near you he touch you not: and if you can possibly, take hold of the hair on the hinder part of his head; his face being turned upward, then carry him to shoar, lifting up and down, rubbing him, and ayring his cloaths, or wringing water

ter out: in this fatal miſchance, if their be good ſtore of people, take a cord or ſtring, and tie it to his body, and let thoſe that ſtand on the ſhoar (or if the rope be too ſhort) let ſome other in the water hold the end of it in his hand, and upon the ſign given by the other, let him pull him out ſteadily and ſtrongly: for the more exact performing of all which things, is requiſite

SECT. XLIX.

The riſing from under the water.

A man may with much eaſe, when he is under the water, at his pleaſure riſe up again; as was ſaid before: as for this, you muſt do it in the ſame manner almoſt, as the *Tropica expedita*, or ſhewing of the Elboes and leggs together, one of the palms of your hands turned outwards, and repelling or beating back the water underneath; the other palm of the hands ſmooth and extended, attracting or drawing the water that is before: when you turn or riſe up at the end of your extenſion, the fingers

fingers of your hands must be extended or stretched forward, and bend, and the palm of your hand being turned outwardly.

The flower and perfection of this remains as yet to be explained, *viz.*

SECT. L.

Circular subnation, or Swimming under water circle-wise.

When you look for any thing that is lost, floating as it were above water (which Spaniels do most exquisitely) you must encompass the bottom circlewise, viewing several places, and that so Methodically, that sometimes if you cast white pebbles, money, bones or horn-shoes, into the water, or any other heavy bodies that tend naturally downward, you may take them up in the same order that they were thrown in, not rising till they have them all. This is done with a great deal of expedition, by Swimming under water circularly.

'Tis

'Tis done by the faculty of the hands, winding about the water with a great deal of activity; winding them from the right to the left: if you intend to turn to the right, if to the left, then the involution or turning of the hand proceeds from the contrary part or side.

When you pass by any thing lost in the water by a straight jumping in, then you correct your error by a circular motion; and in all Swimming under water, you must have a care of going no lower, then he hath light to shew him his way; for if the water is obscured and your eye likewise, this is a sign that you are crept too far under the bank, or gone too deep, or under a cock-boat, or some such thing, deceiving your sight of the beams of the light, and covering or darkning the superficies or top of the water, to have erred not without danger; Now the difficulty is how to escape, when you can neither see any thing, nor call on any body, nor rise up, nor freely breath. The onely and surest remedy is, first to keep out of such thick obscure places: but if you are obscured

ſcured ſo through your haſty and ſpeedy courſe, remember which way you came, and return in a direct line backward, endeavouring to riſe upward; for the light will appear to you a great length: above all, be very careful that you breath not under water; but if the enemy ſtand on the ſhoar with their mortal darts or arrows, and keep you under longer then you can well bear, then we have recourſe to

SECT. LI.

The Nimbleneſs of the Dolphin.

This teacheth you to riſe up and go down; bobbing up your head a little, and ſo draw breath, then down again with ſafety: which may be done by thoſe that are put to this extremity to ſave their lives, five hundred paces together (chiefly in the Summer) and that with very little or no danger.

They that try this, with ſome of the forementioned kinds of Swimming for-

forward with their face downward, do presently sink themselves (the deeper, the safer, so that they can but see) Swimming forward thus under water, till they can no longer without prejudice and hurt to themselves, hold their breath. Then proceeding by degrees, let them begin to rise; and when they see through the clearness of the light that they are almost at the top, let them of a suddain pop up their head; and having breathed a little, let them down again to the bottom of the water; going forward according to their pleasure more or less: and let them do this as often as the danger and present occasion requires. Thus having related unto you these secrets with all possible brevity and succinctness, *viz.* how a man may be safe and secure from receiving any danger by the water when he is in or under the water, nay from any danger or enemy that prosecutes and follows us on the shoar; what remains now, but

SECT.

SECT. LII.

The last Act or posture in Swimming.

Although the longer or more you swim, you do it the better and with more grace, yet after you have staid a sufficient while in the water, you must go to shoar, lest your members and joynts, through the too nipping cold of the water (as mine begin to be at present) be benummed with the water; Therefore when you are well wash'd, and all the parts of your body clean; return to the place that is most fit and commodious for you (which ought to have been sought out before you committed your body to the tender and soft footing of the water) and this must be done, or at least I used to do it with my face upwards, on my back, or belly, or side, or by a supine retrogradation, or returning on my back: being upon the shore, wrap your self in your cloke; and having got a crust in your hand, with your shoes slipt on, run

about the green fields, leaping and playing. The eating of bread belongs also to this Art very much: for after the languishing digestion of the hungry Stomack, it gathers and raiseth up the spirits within, removes the pains of the head (that are often the effects of too long Swimming; it restores the heat, renews the colour, recreates the heart, and finally exhilarates or enlivens the whole body. These things have I related to you at present with much haste; and according to my time, I have instructed you how to behave your self like a *Proteus* in the water, or A Sea-God, to appear in several shapes, which you may soon attain to with neatness and perfection, so you frequent the River of Thames twice or thrice a day. As for me, I shall cordially rejoyce, if my water-work hath promoted you a degree higher in the Art of Swimming. But I forget my self; *Phebus* is gone to bed (and he honours Swimming so far, as first to water his horses) and the wearied hours of the day give place to the sable mantle of the night. Now 'tis time to sound a retreat: and lest I should

ſhould too much offend your weak Stomack by being ſo long on the water, Ile return to my proper Element the Land. I am ſo reall hearted to this Nation, that I have pen'd down and directed ſeveral wayes how men may avoid drowning. As for that uſual diſaſter that attends them by Land, this is my Letany, Good Lord deliver them. Amen.

FINIS.